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V.

A PLEA FOR SPORT.

THAT exercise is the primary condition of vigorous health, whether of body or of mind, is a truth underlying every rational scheme of physical or intellectual culture : the most valuable acquisition of a course of schooling is, not the knowledge that we gain, but rather the mental discipline, and the development of our faculties ; and the greatest good to be derived from bodily exercise is, not so much the increased strength and agility, as the improved tone of the whole system. Further, our physical and our mental states have a reciprocal action upon one another, and a man can not be said to possess *mens* perfectly *sana* unless he at the same time enjoys *corpus sanum*. The ancient Greeks and even the Romans, however defective their knowledge of physiology may have been, appear to have had a singularly clear conception of this truth ; and the importance attached, more particularly by the former, to bodily exercise as a necessary part of a youth's education, shows that they had a truer and a more adequate idea of the nature of man than most of our modern educators.

We hear a great deal of declamation about the dignity of labor. We propose to say something about the dignity of play. And, as the social position of a man is oftentimes determined by his supposed descent from some historical or legendary personage, it will perhaps dignify our modern games and sports if they can be shown to trace their pedigrees back to the games of ancient Greece and Rome. The Latin biographer, Cornelius Nepos, would fain apologize to his Roman patrons for mentioning, in the life of Epaminondas, among the accomplishments of that great general, that he was a graceful dancer, and that he excelled as a player of the flute. What may in one country be perfectly decorous, will in another be considered unbecoming, says the historian ; we make the same apology, if apology is required, for tracing back to Grecian antiquity the

child's play of "riding a stick"—a form of amusement which Agesilaus and Socrates did not disdain to practice. Whether the boys' game known to the Greeks under the name of *chytrinda* was "hot cockles," as Strutt contended, or "frog in the middle," as Arbuthnot held it to be, is of little importance, though the two scholars very nearly came to blows in discussing the question. It is sufficient for us to know that these familiar plays of modern English boys had at least an analogue among the ancient Greeks. We have it on no less authority than that of the father of history that ball-playing was practiced by the Lydians before his time. In Homer we see the Princess of Corcyra and her handmaidens beguiling their idle moments with this sport. Indeed, there are few of our popular games and sports which have not their more or less exact counterparts in classic antiquity; of many of them traces are said to have been found even among the relics and monuments of prehistoric man—in the cave-dwellings of France, the lake-dwellings of Switzerland, and the mounds of our Western States.

Our holidays, too, have their counterparts in the ancient time. The observance of New-Year's-day and many of the usages connected with it are reminiscences of the Saturnalia of the Romans, which occurred at about the same period of the year. The license of All-Fools'-day is also a survival of the extravagance permitted during the Saturnalia, when all social distinctions were for the moment in abeyance. The observance of May-day, the Roman *floralia*, or festival of Flora, is another link connecting our modern civilization with that of ancient Rome. And it is worthy of note how intimately associated with religion were all those festivals of antiquity. Christianity preserved this association of popular amusement with religious observance, simply substituting for the gods and heroes of Greek and Roman mythology the hardly less mythical worthies who figured in its own early history. Too often these semi-religious festivals degenerated into occasions of debauchery and licentiousness,* but for all that we must recognize the wisdom of the ancients in seeking to dignify with religious associations the sports and pastimes of the lower orders of society.

From Rome we derived the original of our civic jurisprudence. So, too, the religious institutions of Rome have had a potent influence in determining the historic development of Christianity. But Greece was the birthplace not only of the fine arts, but also of sys-

* 1 Corinthians xi. 21.

tematized physical culture. Athletic exercises were always held in the highest honor in Greece ; the different games, as the Isthmian, the Olympic, etc., were events of the highest national importance, as is evidenced by the custom of reckoning time by Olympiads, that is, the intervals of four years between the regular celebrations of the Olympic games. It is as though we were to reckon time according to the occurrence of our international industrial exhibitions.

What a contrast to all this is presented by Egypt, that land of bricks without straw, over which the rock-hewed Sphinx, staring eternity out of countenance, keeps watch and ward as she scornfully looks down upon human desire and pitilessly mocks at the vanity of human wishes ! Baptized in the blood and bathed in the sweat of slavery, she is a monument of unrecompensed labor, and with her ponderous weight has effaced all semblance of joy from the land over which she broods. Whatever the cause may have been, whether the propinquity of the bleak and silent deserts, or some baleful strain of melancholia in the race, or some unexplained climatic influence, it so happens that Egypt has ever been a land enshrouded in gloom, knowing nothing of the joy of life.

The Olympic games, first instituted in honor of a local deity, in the course of time drew to themselves competitors eager to enter the lists from all the surrounding states of Hellenic origin. That three of the most illustrious champions in these games had altars erected to their memory in the Olympian Plain, and that worship was paid to them as to gods, is evidence of the high estimation in which athletic prowess was held among the Greeks. Athens showed her approval in the more practical shape of an award of five hundred drachmas to her successful athletes ; while Sparta rewarded her Olympionikai by assigning them to the post of danger and of honor in battle. They were her Legion of Honor.

No man was permitted to contend for the prize in the Olympian games unless he was of pure Hellenic blood, a freeman, and of good report. Athletes flocked to enter the lists from the distant colonies in Asia, northern Africa, and the West. Our modern contests of marksmanship may serve to give us some idea of the emotions excited on the *quadrennial* recurrence of the Olympic festival. The arts too—architecture, sculpture and painting—contributed toward making the scene of these games in every way worthy of its world-wide renown. Of the many temples erected in the sacred grove of Altis was one designed by the architect Libon ; it was a fitting shrine for Phidias's masterpiece—the seated statue of Zeus Olympius wrought

in ivory inlaid with gold. This temple, ornamented with the finest sculptures and paintings of that day or any day, and rich in votive offerings from states and individuals, must eventually have become a veritable museum of Grecian art.

With the decline of Greece consequent on her subjugation by the Romans came the downfall of her national games. Her noble statues, her venerable temples, her ivory gods, remained standing for a time, as though in mockery of her fallen state. Her priceless treasures of art were carried as trophies to Rome, and henceforth Greece was only a memory. Grecian ideas, however, were immortal, and quickly leavened the Latin mind. Grecian philosophy, Grecian sculpture and painting, Grecian poetry, found sincere admirers and imitators among their less gifted conquerors; and to this day the influence of that wonderful Hellenic civilization is felt throughout the world.

Transplanted to Rome the fine arts found no congenial soil, and the same is to be said of the gymnastic art of the Greeks. The in-born lust of magnificence peculiar to the Romans, their love of barbaric display, no doubt led to greater splendor of decoration in their amphitheatres or gymnasias; but the gymnastic exercises of the Greeks were never fairly naturalized among them. A bull-fight, a death-struggle between a man and a wild beast, a bloody encounter between gladiators—such were the scenes which delighted the Romans; slaves, condemned malefactors, the offscourings of the population, were the combatants in the Roman arena. The successful combatant was never honored, nor indeed deserved to be honored, as was the winner in the Olympian games. Instead of being a means of developing physical grace and strength, these contests in the amphitheatres served only to brutalize the Roman people. So far indeed were these exhibitions from diffusing among the people a love of gymnastic exercises, or developing manliness and self-reliance, that they in fact became in time one of the principal instruments of their enslavement. When, by largess of their emperors, they had provided for them “*panem et circenses*”—food and shows—they cared for nothing else, and suffered their most precious liberties to be taken away. The amphitheatre ministered to the debasing passions of the multitude, and instead of being an agent of civilization, as it undoubtedly was in Greece, became a means of still further developing the natural ferocity of the Roman character. Nor was it the ignorant populace alone that enjoyed the wholesale slaughter of the arena; the highest order of society, the magis-

tracy, the senators, the patricians, the men and women of the fashionable world, thronged its benches and stalls, and by their presence and their plaudits encouraged the butchery. The limits of this article will not permit us to give a detailed account of these Roman games, nor indeed would such account in any wise serve to add force to our plea for sports. From the outset these games had been conducted on erroneous principles, and in their time of decay they contributed in no mean degree toward the disruption of the Roman Empire itself.

On the invasion of Italy by the barbarians, the amphitheatres of Rome suffered a fate analogous to that which had befallen those of Greece under Roman domination. The Romans adopted as their own the national games and sports of the Grecian states, and carried away to their homes whatever was portable in the shape of works of art. The barbarians, to repay a long score of wrong suffered at the hands of the Romans, wreaked their vengeance on the amphitheatres, but the games and sports, being congenial to their rude and martial natures, they preserved. From the Romans, whose empire they swept like a destructive tidal wave, the barbarians received their first lessons in art, science, and polity ; but surely these were not their earliest acquisitions. They would be more apt to adopt first those usages and customs which they could most readily understand and appreciate. And, if the barbarians, from a natural inclination in the first place, adopted the sports and games of the empire they had overrun, they would retain them and introduce them into every province which yielded to their victorious arms.

Undoubtedly the love of sport is innate in the human breast, like the love of glory, supremacy, ostentation, and other passions ; but these passions are capable, on the one hand, of being nurtured, and, on the other hand, of being checked or suppressed by the action of individuals or nations. Did not the French Revolution—great and beneficial as were its results—encourage, during its continuance, the love of license, and was not that disorderly passion transformed by the overmastering individualism of Napoleon Bonaparte into the love of glory ? Again, the Turks, if they have not eradicated from their race the love of alcohol—a propensity so deeply seated in the human heart—have at least checked its general indulgence within their realms.

Whithersoever Roman domination extended, at least wherever throughout the vast empire they established *coloniæ* or *municipia*, there also we find the ruins of their amphitheatres, which are even

more conspicuous than are the traces of their admirable roads. These provincial amphitheatres were simply copies, some of them on a grand scale, as that at Nîmes, for instance, of the great amphitheatre in Rome. Hence, wherever the barbarians settled they had almost invariably thrust upon their notice the Roman games, as at Verona, Puteoli (Pozzuoli), Pola, Arelate (Arles), Augustoritum (Limoges), and other places too numerous to mention.

Even before the barbarians came as conquerors, their ancestors had had experience of these same amphitheatres by having often "served to grace a pomp or deck a Roman holiday"; consequently our rough sports, such as bear-baiting, cock-fighting, prize-fighting, tilting, and the like, as well as the now obsolete joust and tournament and other knightly amusements, believed by some to be the product of the middle ages, are in reality only barbaric modifications of the sports of the Roman amphitheatre, while these Roman games were themselves only a very rude copy of Greek originals. The middle ages—the outgrowth of the barbarian invasion of the Roman Empire—simply transmitted these games in a modified form; they did not originate them. The Spanish bull-fight is an instance of the adoption and modification by the barbarians of a Roman game, and here we can distinctly trace the Roman origin in spite of the purely Gothic *mise en scène*. But Latin sports are not restricted to the peoples commonly but erroneously designated as of Latin blood. Beyond a doubt a clearer pedigree could be established for most of our present pastimes, and they could be traced back to the Norman invasion of Britain with far more certainty than could many a patrician family in England, whose boast is that their founders came over with William the Conqueror. This was an indirect acquisition of Roman games, but, for all that, it goes to confirm what has already been said, namely, that our modern games are mostly derived from the ancients. Probably, too, the games brought in by the Normans gave a new impulse to many which may have remained after Britain had ceased to be a Roman province.

And the same reasons which made the Roman games so acceptable to our barbarian ancestors availed to commend to their imaginations Roman art. Grecian art was too refined, too ideal, to make a strong impression upon the barbarian mind; Roman art was not altogether beyond their comprehension, and so it became a potent agency in the work of civilization. The masterpieces of the old Italian sculptors and painters, headed by Michael Angelo, prove that they too copied more the trained Roman pugilist or gladiator

than the symmetrical Greek athlete ; for, in piling great masses of muscle on every available square inch of their subjects' frames, they show that they were impressed by power rather than by beauty ; and herein they offer a striking contrast to the masters of Hellenic art.

Again, our political institutions and our discriminations of social rank retain many plain evidences of the barbarism of the middle ages, and possess too little of the graceful simplicity of Greece. The very names by which modern Europeans designate the different orders of the social hierarchy indicate their Roman origin ; for in the titles of *princes, dukes, counts*, and the like, the roots of the words are unmistakably Latin, and argue much for the birth of the system. The form of despotism known as *Cæsarism* needs no comment ; while in literature, fiction, under its earlier name of *romance*, plainly indicates its Roman source. In our punishments, too, until very recently, a Roman severity was most conspicuous. Notice even to-day the unspeakable horrors of a capital execution, and compare it with the account of Socrates calmly drinking the hemlock, and peacefully gliding into the great unknown. But, since the vast political and social convulsion of the last century, the rights of man have superseded the rights of kings, and in the larger humanitarianism of the day our rough and cruel customs are being cast aside, or at least toned down. This influence, we think, has been especially felt in our amusements, and it will continue to extend. The French Revolution taught us to look back to antiquity, and we have so far improved by the lesson that we are no longer satisfied to look only to Rome for inspiration.

With the growth of a purer civilization we are becoming more Grecian in our ideas and sentiments. Our every-day life, while it grows more complicated in its relations, is assuming more and more of Grecian simplicity in outward forms, as in government, style of dress, and modes of living. We are becoming more austere, Puritanical in externals, but more catholic in the complexity of our mutual relations. We have ingrafted on classic times the steam-engine, the telegraph, and the telephone, whose result is the progress of the nineteenth century. All our inventions have for their end economy of time—rapid transmission, whether of speech or of body, of matter or of mind. Dispatch, not exquisite artistic finish, is the demand of the hour ; and in this respect, perhaps, do we differ most essentially from all preceding ages. But nevertheless our power of execution, increased though it is a thousand fold by our innumer-

able mechanical contrivances, is laggard compared with our eagerness to overmaster space and time. We demand of the engineer that he transport us from place to place with the instantaneousness of magic. The sensor nerves of the telegraph must connect us with every remote point on the habitable globe, and we must be hourly informed of every trifling occurrence that takes place all over the earth. But, in the bustle and excitement of our multitudinous concerns, little time is left for recreation or relaxation of any kind, though the necessity for relaxation is greater the more engrossing our occupations become.

How are the demands of our physical and mental constitution to be reconciled with the exactions of modern life? Here the inventor again presents himself with his time-saving devices. The preservation of health and the rapid acquisition of physical vigor are made the subject of scientific experiment, and Indian clubs, health-lifts, and patent rowing apparatus have been introduced, which, if their contrivers are to be believed, will, by a few minutes of daily practice, do more to develop muscle and give healthy tone to all the bodily organs than would as many hours devoted to less scientific forms of exercise.

But these modern patent appliances for concentrating the greatest possible amount of physical exercise into the fewest possible moments of time are open to very serious objections indeed. First, they are extremely monotonous—they are of the treadmill order. Even if they were beneficial in their results upon the development of the muscles, the daily use of them must be as distasteful as a daily dose of Epsom salts or castor-oil. But the same objection lies against “condensed exercise” which lies against condensed articles of food. Neither is quite wholesome. When the article can not be had in the natural state, the concentrated preparations may serve as a substitute for a time, but continued use of them will infallibly derange the system. So, if a man can not have the natural forms of physical exercise—a brisk walk, a ride on horseback, an hour’s rowing on the water—the Indian clubs or the “pocket gymnasium” will be better for him than nothing; that is all that can be said in their favor. Another objection which has been urged, and we think very justly, against certain “patent” modes of exercise is, that by crowding the maximum of exertion into the minimum of time they subject the organs of the body—the heart and the various blood-vessels particularly—to undue strain, and hence are highly dangerous. These methods of exercise may be shown to be fallacious by

the *reductio ad absurdum*, for, if they are correct in principle, then, by employing a chair as a hobby, and by leaping over tables, we could derive all the healthful and pleasurable excitement to be had in cross-country riding.

The sports of the field, in spite of all that can be said in their favor—and they have always deservedly been held in the highest estimation—seem to be inevitably doomed by the gradual extermination of game before the steady advance of civilization. Game laws may tend to preserve it; but will the encroachments of democracy allow those laws themselves to be long preserved? 'The wide domain over which the American bison used to roam is said to be contracting at the rate of over one hundred miles of area per year, while the wholesale slaughter of smaller game is rapidly exterminating the feathered inhabitants of our woods and prairies. Laws have indeed been enacted for their protection, but practically they are a dead letter, and so in all probability are destined to remain.

Sports of the field in old and populous countries are a privilege of the aristocracy; requiring artificial means and restrictive measures for their indulgence, they can be enjoyed only by the comparatively wealthy few. The case is different with games of competition. These are inexpensive, and naturally as little subject to the operation of the law of preserves as the air of heaven itself; hence their eminent fitness for popular amusements. It is for this reason that, as our political and social institutions become progressively more democratic, popular games will usurp the throne vacated by the sports of a privileged class. Muscular Christianity will in this way be developed from the muscular heathenism of antiquity. These games of competition are as yet practiced only by comparatively few, but we hope that before long their benefits will be recognized and enjoyed by all. Relaxation should be not the privilege of the few but the right of the many. Like many of the minor luxuries—such as tea, coffee, tobacco, which not very long ago were so costly as to be obtainable only by the comparatively wealthy—healthful physical exercise, which is of prime necessity for health, must be placed within the reach of all classes of the people. The state now insures to all children within its jurisdiction a sound elementary education; and this it does because it recognizes in ignorance one of the more serious menaces to its own integrity. But of no less importance is it to the state that all of its citizens should be physically vigorous, for on physical power depends its security against the attacks of foreign enemies. For this reason the state

should in every available way encourage all forms of health-giving bodily exercises among the people ; and we confidently look forward to the time when the toilers in the mines, as well as the mechanics in the cities, will daily exchange the polluted air of the scenes of their labor for the invigorating atmosphere of heaven. Then will his hours of toil become not only less irksome to the workingman, but even more remunerative to his employer. We live in an age of sharp competition ; and, if we would achieve more work than others, it behooves us not to disregard this truth : so shall we be better workers, and, what is no less important, happier men.

The direct, immediate benefit derivable from physical exercise in the open air will be readily understood when we consider a few elementary facts of physiology. If we suppose the amount of air taken into the lungs during a given time while the body is recumbent to be represented by unity (1), then by simply changing the recumbent for the erect position the quantity rises to one third more (1.33). Walking at the rate of one mile per hour adds but little to this last quantity (only 1.57) ; but walking at the rate of four miles per hour involves the inhalation of air exactly five times as great as that inhaled in the recumbent position.

Of course the amount of impure air inhaled by those whose occupations lie indoors can be calculated with equal accuracy. The quantity increases in proportion to the physical exertion which their employments require. It is for this reason that the open playground is to be preferred to the inclosed gymnasium, though the latter class of institutions have much to commend them. In Germany, since the great revival of gymnastics early in the present century, and since gymnastic exercises were made obligatory in the army, not only has the stature of the soldier been visibly raised, but longevity has been materially increased. The benefits of regular gymnastic exercises are forcibly expressed, and the errors to be avoided distinctly pointed out, by Dr. Austin Flint, Jr., in the following passage: "If properly directed," he writes, "gymnastics will enlarge and strengthen the various muscles of the trunk, neck, arms, and legs, will expand the chest so as to facilitate the play of the lungs, will render the joints supple, and will impart to the person grace, ease, and steadiness of carriage, combined with strength, elasticity, and quickness of movement; but an injudicious mode of exercise will frequently confirm and aggravate those physical imperfections for which a remedy is sought, by developing the muscular system unequally."

It is even yet often urged that in the athletic rivalry of our colleges a man's muscles are trained and developed at the expense of his brains, and we are invited to look at the professional athlete for an illustration of the results which this devotion to physical culture is likely to produce. The professional athlete as he exists to-day is, we admit, very far from the ideal standard of manhood as regards mind, but a sufficient reason for that fact is found in the pressure he is under of bestowing all his efforts on the development of the merely animal side of his nature. He is a specialist, and the specialist is *ipso facto* always unequally developed. Nevertheless, even the mere athlete has his uses, and the chief one is this, that he shows us to what a height of perfection our bodily powers may be carried. But we know that even the professional athlete is not of necessity *only* "a splendid animal." Among the ancient Greeks, as we have seen, the athlete was held in very high honor, and we may be sure that so highly intellectual a race as the Greeks would not bestow such eminent distinction on men who had nothing to commend them but their muscle. Indeed, we know that men of the very first note among them—philosophers, poets, artists—were victorious athletes. If Chrysippus and Cleanthes, Pythagoras, Plato, and Alcibiades did not disdain to "contend for the mastery" in the Grecian games, the youths in our colleges need not fear that by following those illustrious examples they will be doing anything inconsistent with the character of a student or of a philosopher. Our universities and colleges are, indeed, only conforming themselves to the practice of similar institutions in ancient Athens, when they establish gymnasia within their precincts, for it was in the gymnasia of the city that the Athenian philosophers were wont to deliver their lectures to their pupils. Hence the origin of the name to this day applied in Germany to the high schools—gymnasia.

Plato and Aristotle were both of the opinion that no republic could be deemed perfect in which gymnasia, as a part of their national establishments, were neglected. Of course, under the term gymnasia, we must understand all sorts of healthful physical exercise. The *sanior pars populi*—the cultivated minds of a nation—will be but ill fitted to exert any powerful influence on the less enlightened minds of their fellow countrymen, unless they possess a certain degree of physical vigor. Unless their nerves and muscles have been hardened and trained in the school of bodily exercise, the more will they lack the energy that is needed to govern men, and that consciousness of strength without which no one can be a leader

of men. If our best citizens are dyspeptics, our worst subjects will rule the republic. Hence it is the dictate of patriotism that we should encourage such popular games as tend to develop a vigorous *physique*.

Let us, therefore, have provided in every educational establishment in the land ample facilities for out-door exercise, where the youth of our country may not only acquire muscular vigor, but where also they may be trained in the practice of the manly virtues of truth, honor, and fair play. The physically weak have to resort to *finesse*, chicanery, duplicity, to hold their own against their stronger competitors; the physically vigorous are wont to assert and maintain their rights after a more manly fashion, and the latter are always the victors in the end. The avoidance of all unnecessary physical exertion—the result in a great measure of enervating climatic influences—may be assigned as one of the principal reasons why Asiatics, when opposed to Europeans, have invariably gone to the wall, from Xerxes' time down to the present day. The inhabitants of mountainous districts appear to be superior, both in morals and in bodily development, to those dwelling in valleys, mainly because they have a sharper struggle for existence. They are, by the very necessity of their situations, more active, more self-reliant, more austere in their mode of life, more inured to hardship. It is in such habits as these that the highest and most heroic virtues have their root.

Having thus far endeavored to point out the physical and moral benefits accruing to the individual and to the community from the practice of open-air sports, it remains to consider the matter in its political aspect.

From and even before the day when Menenius Agrippa likened the agrarian uprisings at Rome to the rebellion of the different members against the stomach, society has been agitated by fears of communism in one form or another, and all sorts of repressive measures have been tried against it, from the bludgeons of Pisistratus to the bayonets of Napoleon. Argument, too, has been tried, but with no better results. Since logic and force have proved unavailing, we venture the suggestion that perhaps a more general indulgence in some species of national games might go far to lessen if not quite to nullify the danger, for these games appear well fitted to act as safety-valves of the governmental machine. They might become effectual antidotes to the subversive theories put forth by mad enthusiasts, whose disordered imaginations are only the natural result of living in a poisoned physical and moral atmosphere. The

true medicine for a mind diseased by having been inoculated by this moral poison is sunlight and abundance of pure air ! Conspiracies against the commonwealth are not planned in the cottage of the peasant ; they are hatched in the crowded tenements of great cities, for they are the homes of glaring vice and abject poverty, whose legitimate child is Discontent. Paris cherishes the viper of revolution in her bosom, and, though it often stings her, she still fosters it ; while the great capitals of Europe are the nests of insurrection. Paris rules France, but England governs London, and it is no doubt by reason of this fact that in the latter city communistic or socialistic theories have as yet made little progress.

As a means of uniting the different classes of society in bonds of friendship, of reconciling the poor to the apparent injustice of social order as it exists, and of exorcising the demon of discontent, exercise, in the shape of popular games, is of the greatest advantage. In their open competition they teach a man to respect his neighbor's efforts. They show him that there is no such thing as luck or fate, and that what a man is to be depends very largely on his own strenuous industry, watchfulness, and self-control. Surely, if the general introduction among the people of games and sports could inculcate that lesson on the mind of every man, they would confer an inestimable benefit upon society.

And that these games of competition have this effect is undoubted. In every British regiment it is customary for "scratch teams" of cricket-players to be formed indiscriminately of officers and private soldiers, perfect equality being maintained in the field. British military discipline has not suffered by this temporary effacement of the distinction of rank. College menials at English universities, in like manner, contest with undergraduates in a common ground. The result in both these instances is, a better feeling between the different classes. We may be sure that aristocratic arrogance and contempt for men of inferior social rank can not long survive under such conditions. On the other hand, the menial or the private soldier finds his self-respect increased, his ambition stimulated—in short, he comes to see that indeed

The rank is but the guinea stamp,

and that, unless intrinsic worth underlie it, rank only makes a man more contemptible.

The stability of England is insured by her liberal peers and her conservative commoners, and she is the only country in which this

seemingly paradoxical state of society exists. Is not the healthy tone of English political life in a great measure the result of the cultivation of sport by the upper classes, and of the competition of the different classes on a common ground, whether it be the hunting-field or the cricket-green? Had Bismarck guided the restless spirit of the German nation out of the path of war into the peaceful channels of competitive games, there would be less occasion for the present restrictive measures against the Socialist Democrats. If the Russian student were encouraged to devote his superabundant vitality to physical exercise, he might become less of a political visionary, and then there would probably be no need of closing the universities; while, if the entire people had some form of national games, they might cease to be the "empire of the discontented."

As a means of bringing the family of nations into more friendly relations, international athletic contests have within a few years proved to be very effectual. The Anglo-American boat-race, it may safely be affirmed, contributed in a greater degree toward inspiring both nations with mutual respect, and dissipating petty jealousies, than did the much-lauded principle of arbitration, as exemplified in the settlement of the Alabama claims, or in the fisheries award. And like manifestations of good will, mutual regard, and high courtesy have been made in every one of these international contests, whether held here or in the mother country. The proposed polo-match between England and America can only tend, though in a limited degree, perhaps, to strengthen the amicable relations between the two countries. And when the assured victor in the last international walking-match "coached" one of his antagonists, and encouraged him to persevere, he set an example which diplomatists and plenipotentiaries would do well to imitate. Surely our modern public games are not unworthy of their descent from the games of ancient Greece; nor is it altogether visionary to expect that the time will come again when the successful competitor in these contests will receive honor from his fellow citizens comparable to that paid to the Olympian victor "whose native city was considered as ennobled by his success, and who was himself considered sacred. He entered the city through a special breach made in the walls; he was supported at the public expense; and when dead was honored with a public funeral." We are far from thinking it desirable to revive these customs of the ancient Greeks; we simply recommend the spirit in which these high honors were conferred.

If in these few pages we have not proved that the Godolphin Barb's progenitor was tethered in Diomede's stable, or put in training for the Olympic course ; if we have failed to show that the American trotter's sire was ever harnessed to a Grecian chariot, we trust we have at least demonstrated that games and sports are of very high importance, morally, intellectually, and physically. Of one thing there is no doubt, that they are a means of bringing the different classes of society amicably together, and of affording to the masses a welcome holiday with rational and healthful amusement, and this is one of the greatest needs of the time.

LLOYD S. BRYCE.